

# Youth

June 5, 1960



- ▶ Teen drama wins state honors
- ▶ How exchangeers rate U.S. schools
- ▶ What happens to us after death?

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Volume 11 Number 1

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*editor's note* One way to explain "peaceful co-existence" has been given by Willy Brandt, pro-West mayor of West Berlin, Germany. His explanation is in the form of a story about a Russian peasant making his first visit to the zoo in Moscow. The peasant was most surprised by a cage containing both a big bear and a little lamb. "What's that?" he asked. A guide proclaimed proudly, "that is peaceful co-existence." The peasant shook his head in doubt. "Of course," added the guide, "we put a fresh lamb in every morning."

This story has meaning for all of us, whether we're talking about relationships between parents and youth, between Negro and white, rich and poor, Protestant and Catholic, East and West. We cannot live in a vacuum, nor can we live by exploiting others. We must learn to live together.



BOB TUPPER

**"Bill and I are madly in love but it's nothing serious yet!"**

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**WANTED:** Young, skinny, wiry fellows  
over 18. Must be expert riders will-  
ing to risk death daily. Orphans preferred.  
Pays \$25 a week. Apply Central Over-  
land Express, Alta Bldg., Montgomery St.



# iders of the Pony Express

by Glenn D. Everett

On the morning after the advertisements appeared 100 years ago in the St. Joseph (Mo.) and Sacramento (Calif.) newspapers, a crowd of young fellows descended upon the express company offices. There they learned the firm of Russell, Majors, and Waddell intended to establish the fastest service for mail between St. Joseph and Sacramento, thus linking the state of California with the East. One of America's most daring adventures, the Pony Express, was about to begin!

The young men engaged to ride the fast-running ponies had to be tough and wiry for comforts were few out on the plains, and they had to be skinny because the less weight the pony had to carry, the better he would run. >>>

## the world's bravest band of teenagers

The company could afford to be selective. The proffered wages, \$25.00 a week and board, were better, in buying power of that day, than would be \$100 a week now. Here was a chance to ride fast horses—and get paid for doing it!

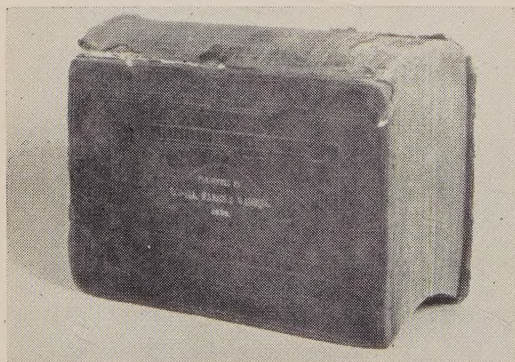
Those who passed their riding tests and impressed the company with their intelligence and decent manners were hired. Each was required to take this oath as he entered the service of the Pony Express: "I hereby swear, before the Great and Living God, that, during my engagement, and while I am an employee of Russell, Majors, and Waddell, I will, under no circumstances, use profane language; that I will drink no intoxicating liquors; that I will not quarrel or fight with any other employee of the firm, and that in every respect I will conduct myself honestly, be faithful to my duties, and so direct all my acts as

to win the confidence of my employers. So help me God."

The proprietors of the Pony Express, devout, church-going men, allowed only one extra piece of baggage. To each rider, they gave a little Bible suitably inscribed. Today these well-worn Bibles are collectors' items.

If Messrs. Russell, Majors, and Waddell had not been honest country-fearing men to whom a contract once made, was a binding obligation, the Pony Express would never have come into being at all. For despite the fares it charged (\$5 a month, later reduced to \$2 an ounce to attract more business) and a government subsidy of nearly one million dollars, the express service was so expensive that in the end it was the ruin of them.

The idea for the Pony Express was credited to United States Senator W. M. Gwin of California. The t



*Pictured here is one of the original Bibles given to each Pony Express rider by the owners of the company, whose names were imprinted on the cover.*



*Rare are the letters still in existence carrying the Pony Express postmark. This letter was mailed in San Francisco to be delivered in New York City.*

r-old state was having a hard finding out what was going on the rest of the Union. They were testing the health of President Mary Taylor for a month after he died in July, 1850, before they went out. The best that had been done by the Post Office department was the establishment of the Overland stage operated by John Butterfield, running Missouri with California by way of Santa Fe, Tucson and San Diego. From there the mail went on to San Francisco, requiring 25 days for the 2800-mile journey, provided Indians or bandits did not set upon the Butterfield Stage en route. As the Civil War neared, parties of the South were trying to foment discontent in California, hoping to have it join the South in secession or become an independent republic, as it had been for a short time during the Mexican War. It was therefore imperative that a better service be initiated.

The Senator's idea was to establish 175 stations, about ten miles apart. A horse could run at top speed for about ten miles and the

rider, leaping from his winded mount to a fresh horse, could keep on going and make about 100 miles in 12 hours. A fresh rider would then take over and make the next 100 miles in another 12 hours. In that way the mail could get to California in ten days at an average speed of nearly ten miles an hour. Convinced of the importance of such express service, the Messrs. Russell, Majors, and Waddell, founders of the Central Overland California and Pike's Peak Express, agreed to the venture.

Thus, on April 3, 1860, Johnny Frey, a 15-year-old Missouri farm boy, who weighed only 125 pounds, took off from St. Joseph with the first dispatch. "Though small in stature, he was every inch a man," said an observer. He carried the mail to Seneca, Kansas, a distance of 85 miles in less than seven hours, averaging 12½ miles an hour, including stops.

Meanwhile, another rider started east from the steamboat dock in Sacramento, heading up in the Sierra Mountains toward Placerville. It was a dark night, pouring

## with the Bible in their saddlebags

rain. This did not slow the rider and he established the tradition that nothing stopped the Pony Express.

More than once the young riders came in sight of the next station, only to find an ominous wisp of smoke curling up from it. Indians had conducted a raid to steal the horses and burn the stockade. The luckless station agent, unless he managed to mount a pony and flee, lay scalped at the doorway. Hostile Indians were still in the area—and they knew the trail the Pony Express followed. But to leave that trail in desert country was foolhardy. Turning back was not to be considered, either. Not a single boy ever turned back to say he couldn't get through.

So the rider would spur his tiring pony and hope to outrun the savage warriors who might be lying in wait for him. Many a young rider, praying desperately for God's help, did just that, as Indian arrows flew past.

We are happy to report that, de-

spite the terrible casualties Pony Express riders have suffered in television dramas in recent years, one rider was actually killed by Indians. He failed to arrive one winter night. Next day his remains were found beside the trail. Another rider had killed his rugged little pony and left him helpless on foot. Still another had tried to struggle on through the snow. That was the only time the mail did not get through. Most Pony Express riders had close calls but they always escaped their pursuers and delivered the precious pouch through to the next station.

The most memorable ride was that of 17-year-old William F. (Buffalo Bill) Cody. An epidemic of influenza had struck the station. When he arrived in a howling blizzard at the station where his replacement rider was supposed to be waiting, he found him in bed with a high fever. Cody downed a bowl of hot gruel and took off. He rode that mail the entire route. Then, where the n



*Based on a design by artist Harold von Schmidt, the sepia Pony Express commemorative stamp will be placed on sale July 19. A map in the background shows the Pony Express route between St. Joseph, Mo., and Sacramento, Ca.*

was to be waiting, the story is the same.

"He's been sick in bed for two weeks," said the station agent. Cody had been riding 19 hours. He was tired to the bone and dog tired, but willing for only a few minutes to drink some more hot soup, he took

And even at the third relief station, it was the same! Groggy, he caught an hour's sleep, then rode on, eventually completing 384 miles in 35 hours before a relief rider took over for him, believed to be a world's record for a horse rider.

Bill Cody and many of the other young Pony Express riders went on to win later fame and fortune.

The Pony Express consistently met its own 10-day schedule. It set a record of seven days and 15 hours when it delivered the text of President Abraham Lincoln's inaugural address of March 4, 1861, to the eagerly waiting citizens of Sacramento. Reaction to Lincoln's address was so favorable that California remained loyal to the union.

The Pony Express lasted only a year and a half—until the transcontinental telegraph could be completed. But nothing before or since has so captured the imagination of the American public. Today the nation reveres the memory of as hardy a band of teen-agers as the world has ever known.



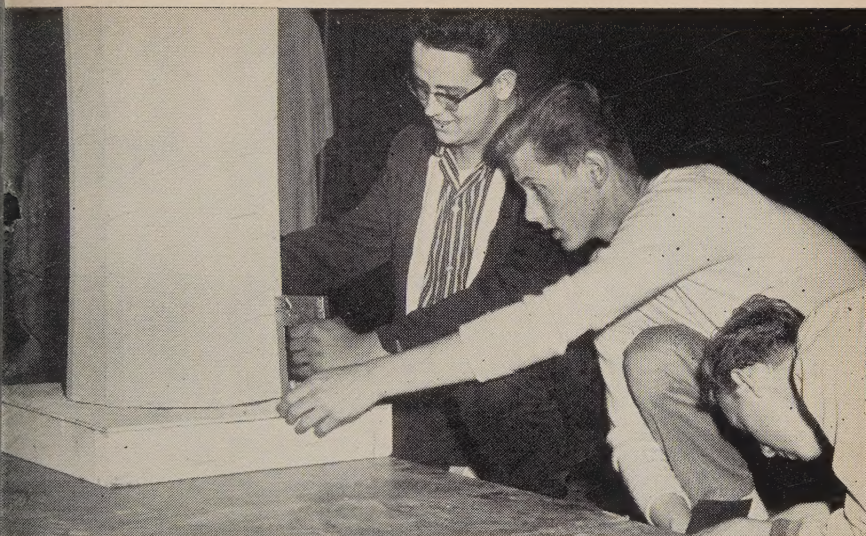
## OUR COVER STORY

Our cover girl, Susan Sando, is putting on the heavy make-up to imitate the stage masks worn by performers in ancient Greek plays. Masks were necessary then because of the great distance between stage and audience—sometimes numbering 30,000 spectators. The heavy eye shadows cast the mask-like look and blue lines on each side of the nose accentuate that patrician look. As Susan stepped away from the mirror, she was ready to portray the title role in her high school's production of the first part of "The Antigone of Sophocles," written 2,000 years ago and translated by Shaemus O'Sheel. Susan is YF president at First Church, Takoma Park, Md., where her father is minister. For more about the high school production of "Antigone," see pages 8-11.



## Teens revive Greek tragedy

**E**VEN drama critics sit up and take notice when a production is staged by students at Montgomery Blair High School, in Silver Spring, Md. (near Washington, D. C.). Much credit goes to the faculty guidance and direction given by Mr. Richard T. Pioli. Past productions have included "Teahouse of the August Moon," "The King and I," "All My Sons," "Mrs. McThing," and "Solid Gold Cadillac." But a "way-out" effort was made this spring to stage an ancient Greek play in the style of that day. Result: Much praise from the critics and runner-up spot in the state drama festival.



*Canvas, still wet with paint, is stapled into place. Frequent use in past performances, including the recent state semi-finals, had worn out the original scenery. The platform and pillars set the stage for the palace scene, home of the ill-fated family of Oedipus Rex.*



*Susan, Paula and Harold get final instructions from the play's director, Richard T. Pioli, who is English and drama teacher at Montgomery Blair High School.* ▶▶▶

## Girls replace boys in Greek chorus

ONLY males were permitted to act in ancient Greek drama. To produce "Antigone," the Drama 11 Class at Montgomery Blair High School had problems. The class was all girls. So try-outs for the male leads were held outside the class. The rest of the cast were girls. Otherwise, the production followed Greek form—heavy make-up to imitate masks, full voice in speaking, poetic lines of the classic, somewhat exaggerated gestures, but not the high-platform-type shoes of old. To get the feel of the classic lines, students translated lines to modern phrasing and meaning, then back to the original.



*In ancient Greek drama, the chorus members, in flowing gowns, served as narrators. They commented on the play's action and characters, sometimes speaking to the audience and sometimes to the actors.*



the play, Antigone and her sister weep over the death of their brothers. Antigone plots how she can give the brother died proper burial his due honor, despite the laws of their uncle, King Creon. Antigone chooses to follow the laws of God rather than man, even if it means punishment by death.



The judges, finding it hard to decide between the two finalists, gave the award to a Maryland school presenting Maxwell Anderson's modern play, "Ann of a Thousand Nights." The drama festival was sponsored by the University of Maryland.



# what happens to

WHEN death takes some one we love, we have to face the problems of our grief and loss, of picking up and re-weaving the broken pattern of our life, and of our heart's protesting "Why?"

Death also raises questions: "Is the grave the end?" "Do our loved ones still live?" "And, if they live, what kind of life is it—and where?" "How can we know?"

Most people eventually solve the problems surrounding death. Time helps to heal the raw wounds of grief. Life goes on and eventually we discover new and satisfying patterns. Our protests fade.

But the questions linger.

To answer them, perhaps we should ask ourselves first why the questions are even raised. Why can't man accept the fact that he dies and returns to dust? Is not this the pattern of all other life? Where else in God's universe is there any excep-

tion to the cycle of birth and death? Even the granite mountains eventually wear away to dust.

Man alone will not have it. Perhaps because man alone *knows* that he dies. And this knowledge is surely one of the evidences of truth expressed in the Creation stories of Genesis, that man is superior to all other living creatures, that man is created "in the image" of God.

But man's knowledge of death does not explain his refusal to accept death's finality. Rather, he argues from the logic of love, from the demands of justice, from the affirmation of reason.

Love says "no" to death because if the grave is the end, then love is deception. This is not just a matter of not wanting to believe that the one we love is gone. It is a matter of accepting the fact that all of our tenderest emotions, all our nobl-

# When We Die?

by HERBERT E. VANMETER

elings, all the ties that bind us one another must die with the object of our love. And that fact the heart refuses to accept!

Justice demands some continuing existence because, if death is the end, there is no justice, we say. In this life it is too often true that the wicked flourish and the righteous suffer. Where, unless there be no justice, unless God be not just, can the demands of justice be met, unless it be in some continuing life?

Reason affirms what Love and justice demand. Is it reasonable to believe that this wonderful human life, with its tragedy and its tears and its beauty and its joy, suddenly goes out like a candle? All is and then suddenly nothing at all? Reason rebels. The trial and struggle of this life must be the preparation for some other.

What that next life is like men have used all their imagination to

picture. For the Indians of the Great Plains it was the "Happy Hunting Ground." Marc Connelly's great play, "Green Pastures" pictures it for the Delta negro as a gigantic fish fry. The Moslem, whose life on this earth is lived in searing desert heat, thinks of a well-watered oasis cooled by the shade of many palms. Christians speak of Heaven; and, to take care of the demands of justice, of Hell. Pious imagination has embroidered both ideas. Heaven is a glorious city "paved with gold" for the good; Hell is the scene of eternally burning fires for the bad. The Bible itself provides the seed of these ideas. (See *Revelation* 21: 21f; *Mark* 9: 42f.) For the development of these ideas, read Milton's *Paradise Lost* or Dante's *Divine Comedy*.

The thing we must remember, however, is that the attempts to picture Heaven and Hell are simply at-

## what happens to us after death?

tempts to give graphic and concrete expression to a faith that affirms some continuing life after death. That faith is not dependent upon any particular conception of Heaven and Hell nor is that faith to be identified with any one of these concepts.

Our Christian faith rests on God as he is known to us in Jesus Christ. The world, we Christians believe, is in the hands of the living and loving God. It is God who has set the stars in their courses. He has created us. He will keep us. It is not man that is in question here. It is not the soul of man. It is God. If God is, as we believe him to be, the Almighty, the Creator of the heavens and the earth, and if God loves us, as we know him to have loved us in Jesus Christ, then, whether we know what lies beyond the grave or not, makes no essential difference. There too we are in God's love and care. If we believe that God loves us, we should not fear what will happen to us after death.

Our faith is as simple—and profound—as that. It is a part of our faith in God. Paul expressed it for us in his letter to the church at Rome: *"I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to sepa-*

*rate us from the love of God who is in Christ Jesus our Lord."* (8: 38,

Most mature and thoughtful Christians today have given up the idea of Heaven and Hell as places of reward and punishment. They do not see death as interrupting a relationship with God which was begun in this life. They think of life the other side of death as a continuing relationship of love and development and growth. Here we are made "alive together with Christ." Here we have "intimations of immortality." And this "that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus." (Ephesians 2: 4f)

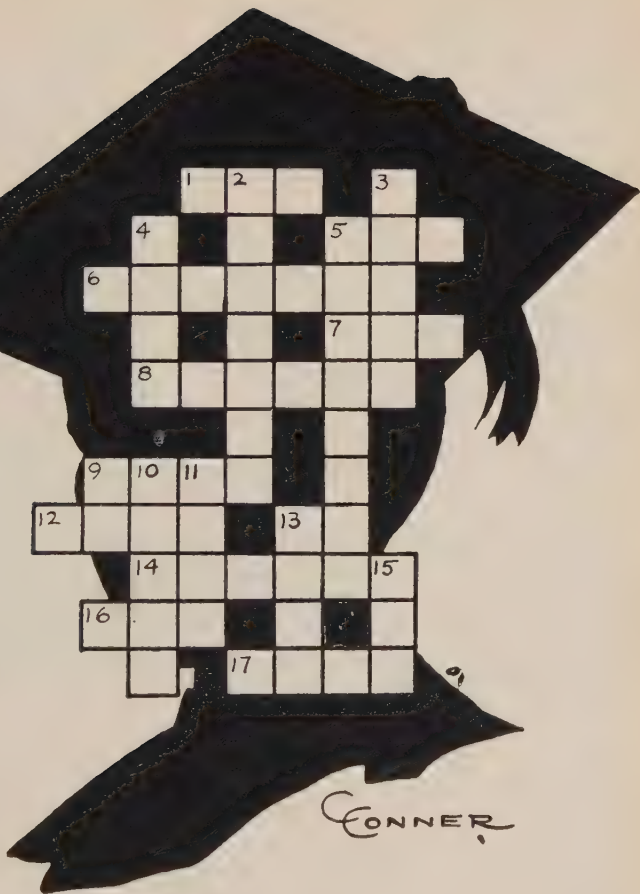
The quality of our lives here, the nature of our relationship with God here, will determine our readiness and capacity to share a continuing life with God beyond death. But he who so loved the world that he gave his only Son for the salvation of the world, and he who through that Son taught his concern for the "lost" and the "strayed" and his readiness to welcome the return of a prodigal will not likely show any less concern the other side of the grave.

For the Christian, therefore, death holds no fear. It is a gateway opening out on life in new and different dimensions, but it leads us nearer home with our Heavenly Father.



# Graduation Puzzle

Carol Conner



ACROSS  
Perform in the senior  
class play  
Firearm  
What we learn to earn  
One way to find out  
Going with one boy or  
girl exclusively  
Appointment with a  
friend  
What to avoid being

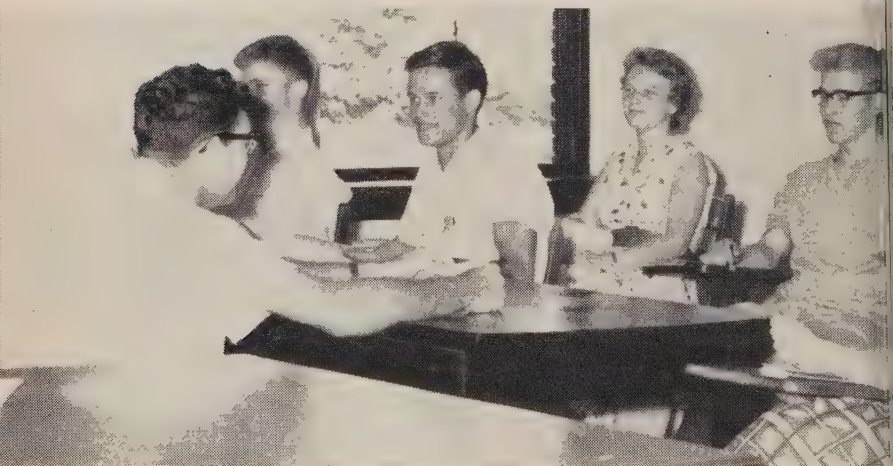
13. Third person pronoun  
14. Good — help your  
future  
16. Chew it noiselessly!  
17. Something that helps  
you get along with  
people

DOWN  
2. What is ahead for  
some graduates

3. Finical  
4. Things good to have  
after graduation  
5. Receive a diploma  
9. To bring about  
10. Discuss, don't —  
11. Period of time for tak-  
ing a school course  
13. Preliminary plan  
15. Be seated

(Answers on page 30)

# What do exchange st



OUR U.S. public education has come under fire from educators, generals, parents, teenagers, legislators, taxpayers, and the like. Often critics compare our U.S. educational system with the school system of Europe. And so it seemed logical to ask high school students who have been exposed to both systems what they think about our U.S. schools in comparison to European schools. On the following pages are excerpts from letters written by exchange students—both here and abroad—who are taking part in this year's International Christian Youth Exchange program. All of the foreign students quoted are staying in the homes of members of the United Church of Christ and all of the U.S. students quoted are members of the United Church of Christ spending the year abroad.

# say about U.S. schools?



**retel Anderson,**  
**Swedish student**  
**living in**  
**ouglassville, Pa.**



In my country, we go to school six days a week—and like it! It's nice to have Saturday off here, but I prefer going to school on Saturday, and so do 75 per cent of the Swedish students, according to a national ballot last year. Another thing that is different is the relationship between teachers and students. I always thought that the ideal way of teaching was to keep the students strictly and not to allow them to speak up. However, I changed my mind when I saw how openly the American students could speak to their teachers and discuss different problems. The students show that they have an opinion of their own. Many Swedish students adopt uncritically all that their teachers say because they have always regarded the teacher as too great an authority. Anyhow, the two school systems, however different they may be in certain respects, have one great thing in common, namely, to prepare young people for both happiness and misfortunes of life. ►►

**Dagmar Bormann,**  
Austrian student  
living in  
Pottstown, Pa.



Our schools in Austria are much different—not only that boys and girls go to separate schools but also we have a completely different school system. Our elementary school lasts four years, then you have the choice between the Mittel Schule (college preparatory) with five different school types, and the Hauptschule. Everybody (except mentally retarded people) has to learn a foreign language, which in most cases is English. Here, even for college prep, you don't have to take a single language. Austrian students have to take at least four years foreign language. Our school day lasts about six hours and we go to school six days a week. Our vacations are shorter than the ones at the schools in Pottstown, Pa. In Austria we have no school team in any sport. And the relationship to the teachers is much different. Here the pupils are much closer to the teachers. That is very good in some regards but often it becomes a lack of respect. I don't think that a person can be well educated without respect, because through the respect for the teacher comes (or should come) the respect for education. But I think that the American schools are on the way to becoming better and that is important for a better America and a better life in a free world.

**Joe Kessler,**  
German student  
living in  
Stone Creek, O.



At noon we get our 25 cents worth of pretty good dinner. You may eat till you've really got enough. Almost everybody rushes to the chocolate drink, or ice cream machine and, what I think is really bad, to the candy stand. They seem to like and don't care about spending their money for this sweet stuff, which makes teeth as bad as they could be and their bodies so terribly heavy-set. I would care less if boys would be the fat ones, but they are the girls, which makes it much worse, doesn't it? . . . Also different is that they don't have regular music lessons, just band and chorus. In Germany we have all three things, only that we in the band don't play marches and aren't practicing for parades. . . . There are many differences, but because it is different, I like it so well here. Right now I'm looking forward to the graduation and our senior trip. That's going to be quite a thrill, I guess.

**Adiger Thamm,**  
**German student**  
**living in**  
**Stoneham, Mass.**



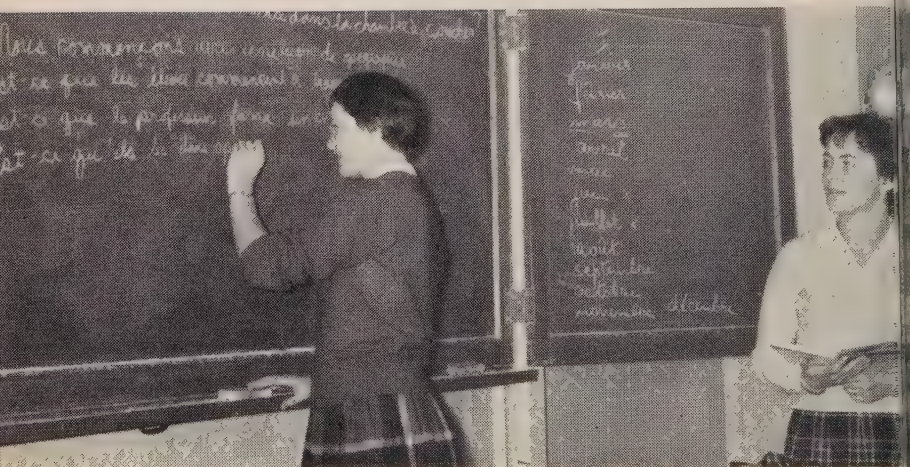
As in Germany, the American schools vary from state to state and from city to city, for financing is the responsibility of the community and therefore depends on size and wealth. . . . My first day in an American school was quite confusing, for I had to go to a different classroom for each subject. In Germany one class is together a whole year in one room and our teachers come to our rooms. There is no walking in the corridor and looking for the next room. After one period, the teacher leaves and we go for five minutes out in the fresh air and wait until the next teacher comes. . . . The school cafeteria here can compete with restaurants in Europe. They may have less fancy food, but probably more nutritious and cooked in conformity with modern dietary laws. . . . The "kids" here have more freedom in school than the "Jungen" in public schools in Germany. My teachers in Germany seem to be comrades and friends and still maintain leadership and guidance qualities just like my teachers here. . . . The school is the pupil's place of business. For this reason dress must be casual enough for comfort, yet neat enough for business purposes. Dress should be reasonable and proper at all times. It is forbidden in my American school to wear "blue jeans" and "cowboy pants." But how is it in Germany? I believe that within one school week in Hamelin (Germany) I have seen more blue jeans than in the whole seven months living here in the U.S.A.

**Regine Wisshak,**  
**German student**  
**living in**  
**Sawyer, Mich.**



Every school in the U.S. has at least one counselor. I think that is a wonderful idea and we should "import" it in our schools. The guidance services provide counseling in three main fields: Educational, vocational, and personal-social counseling. The counselor wants to help the students to know themselves better. . . . The American schools try to give not only academic knowledge to the students but help them also "to be social" to get along with everybody. For this there are all the special activities where everybody can find one thing which will appeal to him. Americans speak about our European school system as "traditional" and mean that it is a little bit old-fashioned. But a little more "traditional" here in the United States would not be bad either. ►►

## What U.S. students



*Jane Gottfried,  
Ohio student  
now living in  
Holland*

In this photo you see me learning French in Dutch. My teachers are very patient. In my Spanish, English and Algebra classes, I do my homework in English. In my Dutch and French classes I do everything in Dutch. My Dutch is at its best now. I knew very little Dutch when I arrived last August. Only twice a week in English class do I hear English spoken, and then it's British English. My Dutch English teacher says that my pronunciation of English words is much better than when I first started school here in Holland. I hope my American friends can understand me when I get home. My school here in Holland is no glamour school. It's just a school. The classrooms have wooden desks and the teacher is on a raised platform. My school is very clean and everyone is helpful. I like the school and think I would call it a real school, leaving out the American extras. You go there to learn, not to socialize. Going back to my Dutch again. Tomorrow evening at school I am giving my first speech in Dutch. I've given several in English; now I'm going for real game! I'll be talking about Elyria and ICYE. The entire student body is coming—400 plus friends; I'm a little nervous.

## out European schools



***Ann Ritscher,  
U. S. student  
now living in  
Germany***

This photo shows me (with glasses and dark sweater) with my German roommates. The kids here are not so different from Americans. They are both interested in the opposite sex, enjoy dancing, and, in general, like to try anything new. The German school I attend is co-ed, but the boys and girls are separated as much as possible. We have classes together and meals, but other than an occasional party together, the two sexes are discouraged being together. This means that when couples do pair off, it is kept secret and only casual meetings planned. Of course, this is true of my school here but I don't know if this is true of all German schools. . . . In the learning of languages, the German schools are much farther along. This school seems to concentrate on the speech of the various languages than do U.S. schools and as a result, the kids could actually fare pretty well in a foreign country without too much difficulty. My school offers Russian because we have so many students from East Germany. I have found classes to be much more informal than U.S. classes, or rather, an unhurried air is present. The teachers don't seem to be worried whether they can jam everything in

in 45 minutes as in the U.S. This "air" is probably the result of two different teaching plans—the German long range plan, and the U.S., a concentrated, "learn everything-while-you-can" plan. This German long range plan is one reason the kids are so much better in languages. They start learning languages early and learn them over a period of years, practicing more than we do. In sciences, too, it is not so difficult to forget facts if they use them over a period of years. . . . The thing I like best about my school are the wonderful trips we take. One week I went on a class trip along the Mosel River. We climbed through the beautiful vine-covered mountains, saw castles, churches, historical places, camped out, went swimming, and had a wonderful time! This is one thing I wish the American schools would adopt, these week-long trips, but I suppose they are losing too much time. Another part of the school which I like are the programs we have in the evenings—speakers, films, concerts, plays. One night it was a concert on Schubert. Another night a movie on Mount Everest. Last week some of the kids put on "Pygmalion." Otherwise, we watch TV, the news usually, and just read. The school is never boring in the things that it offers.

***Rexalee  
Westhauer,  
Michigan student  
now living in  
Germany***



I guess schools are pretty international. We go to school and learn. I find very little extra school life, such as science clubs, and the like. We simply go to school, have our classes, then go home. We have really little time to get to know one another. . . . Sometimes it is a bit hard to realize that these students are learning the same thing as you, only in another language. . . . I think Germany is going through a great change. The younger generation, in general, wants to be modern and the older people cannot see it. This is true, too, to a certain extent in America, but Germany has changed so since the war that it is hard for all the people to change as fast as the country. . . . It is so difficult to write exactly what you think and feel. Actually, I'm so used to everything now that it is all only normal and often I take things for granted and forget to write them, thinking that everyone already knows it.

**Kaaren Stauffer,**  
**Pennsylvania**  
**student now**  
**living in Austria**



The one big difference for me is that I am at a girls' school in Austria. I was a bit worried about school before I went because I had heard so much about European schools being so much stricter than ours. One thing I've especially noticed is the respect for the teachers. When one comes into the classroom at any time, everyone stands and doesn't sit again until given permission. Another thing which sort of contradicts what I've just said, surprised me very much. The girls keep speaking quite loud while a teacher or another pupil speaks. This doesn't happen in every class nor during a whole class period. However, I notice it quite frequently. There is one class in which there is loud talking the whole time. There is no sort of punishment if they talk so much, so they have nothing to fear. At home we'd get about a night or two of detention. I think the school course of studies is very good. It gives opportunity to learn to speak two languages. They have physics and chemistry a lot sooner than we do which gives them an opportunity to go further. As for history, the first four years of their high school, they have world history, but it is mostly learning dates and where everything fits in. In the last four years they have more details and the story. The *only* thing done in school here is learning. This is quite the opposite from most American high schools which have almost as many extracurricular activities as classes.

## **Are you interested in ICYE?**

Already the exchange students who have written above are preparing to turn home after a year abroad. And their European counterparts are planning for the sad farewells. But as all will say, it has been a big year in their young lives. And at this moment, too, new U.S. host families are getting ready for the incoming teen-age exchange students for the 1960-61 school year. And U.S. teenagers are preparing to take off for Europe to spend their junior or senior year abroad. If you, or your family, or your church are interested in learning more about the International Christian Youth Exchange program, write to Dr. Ed. L. Schlingman, Department of Voluntary Service, United Church of Christ, Pottstown, R.D. 2, Pa. To participate in next year's program (1961-62), you ought to start now in your exploring and planning.



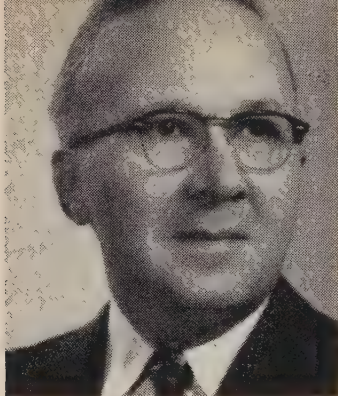
## *Do you think for yourself?*

a quiz by Marian B. Singer

Individuality seems to be the world's motto. Are you a parrot, a puppet or a person? To find out which track you are on, try this quiz, answering either YES or NO to the questions. Then be sure to score yourself. (See page 30) GOOD LUCK!

1. Are there times when you choose to take a walk to meditate alone instead of seeking company?  
☐ yes   ☐ no
2. Before going to a party do you call your friends to find out what they are wearing?   ☐ yes   ☐ no
3. Have you visited a church of a different denomination than yours this year?   ☐ yes   ☐ no
4. Would you order a soft drink if all your friends were drinking alcoholic beverages?   ☐ yes   ☐ no
5. At times, do you think politically differently from your close associates?   ☐ yes   ☐ no
6. Are you fearful of traveling alone or going downtown by yourself?   ☐ yes   ☐ no
7. Are your friends concentrated in one group who think the way you do?   ☐ yes   no   ☐
8. Do you tend to switch your beliefs in order to be affable?   ☐ yes   ☐ no
9. Would you hesitate to date a person if he or she were extremely physically unattractive, if his or her personality was enjoyable?   ☐ yes   ☐ no
10. Would you turn down a high paying job for a less remunerative one in order to maintain certain ideals that you believe in?   ☐ yes   ☐ no

**Check your score on page 30**



*The remedy  
for guilt  
is newness  
of heart*

**JOHN CRAWFORD  
WRITES ABOUT**

**THIS BUSINESS  
OF LIVING**

**QUESTION:** These are the words of a 17-year-old girl who, several months ago, ran away to a big city where she "hoped to be free from the old family rules and restraints at home." Now she is home again. Three weeks have passed and the family are resting quietly about her. But somehow she cannot rest about herself. She is secretly sick at heart with guilty feelings.

"I was determined not to go back home until somebody found me. But my money was gone and I wondered what I would do to keep myself. Late one afternoon I went into a night club down the street and asked the manager to give me a job. At the moment I thought I was lucky when he smiled and said he needed another girl to help to entertain the customers in the evening. In a few days I realized that the main job of the girls who worked in the place was simply to get all the money possible out of anyone who looked easy.

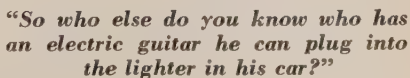
"For three weeks before I quit the job, I managed to satisfy the manager that I was trying, without getting in too bad a situation myself. I will never quite know how I escaped some angles of that set-up. . .

"In fact, I still feel dirty, I can hardly tell you how awful it is to feel that way. I just know that I have no rest from the dirty feeling. . . I have prayed about it and I have really repented for my foolishness but I still feel dirty. . . ."

**ANSWER:** David had the same

Jesus put these ideas very personally when he said to the woman who had been caught in out-of-bounds behavior, "Go, and sin no more." You must grow up enough not only to repent but to apply sensible self-control. Then time and a real sense of God's mercy will heal you of the filthy feelings. You may need the help of your minister on such a dark problem. He cannot forgive your mistakes, but he can help you put them in the right perspective and do something practical about the sense of guilt.

▼▼▼



### **Korean Teens Protest Pro-Rhee Principal**

Students in Korea continued to stir unrest against sympathizers of former President Syngman Rhee. The latest was a sit-down demonstration by students who were demanding the resignation of their high school principal, Kim Jun Joon, who they charged had been affiliated with the pro-Rhee Liberal Party.

A force of about 100 soldiers moved in to disperse a like number of demonstrators. The troops then advanced with bayonets to break up a crowd of about 2000 which had been watching the demonstration in City Hall plaza. Martial law has been in force since April in an effort to maintain order in the wake of the bloody student uprising that forced the resignation of Rhee.

### **College Accepts Boy Who Opposes Oath**

Antioch College has accepted a New York City high school senior for admission next fall even though he will be denied a diploma because of his refusal to sign a loyalty oath required for high school graduation by the city school system.

The student, Edward Jahn of Bayside High School (Queens), objected to the oath because he felt it

was a form of coercion. The 17-year-old youth, whose family is Quaker and who is regarded as a good student, had said that Antioch was the college of his choice.

Because of publicity that followed his refusal to sign the oath, Edward's mother wrote to the college and inquired whether or not this would affect his chance of admission. The reply from the college admissions director made no mention of the controversy but said the youth would be admitted provided he continued to do satisfactory work in his last term in high school.

The Yellow Springs, Ohio, college is one of the several institutions of higher learning that are on record as opposing student loyalty oaths. It has refused to participate in the student loan program of the National Defense Education Act, which makes federal funds available to students who sign a loyalty oath and an affidavit disclaiming membership in subversive organizations.

When Bayside High School became involved in the controversy, the school's principal encouraged open discussion of loyalty oaths. The school's social studies department drew up a mimeographed discussion guide citing the history of oaths and presenting "opinions pro and con" on the subject, thus helping pupils shape intelligent opinions.

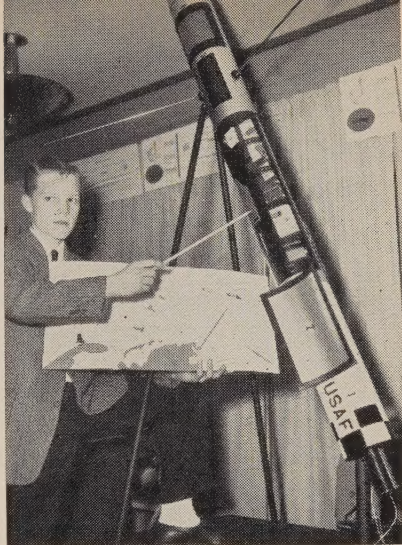
## German Youth Aid Former Nazi Enemies

A group of young Protestants from West Germany left Berlin recently for Greece as the third contingent of volunteers who are working abroad in repentance for suffering caused by the Nazis before and during World War II. They will build a cistern in Serbia, a small community near the road connecting Saloniki with Athens, which was severely destroyed during the war, and has no public water supply system. They also will help build a school and several homes for displaced people there.

The group left shortly after another contingent had returned from Norway where they had helped in the construction of a home for mentally retarded children near Narvik, in the north of the country. The last contingent had cooperated in building a one-time inundated area in Holland early last year. Sponsored by the Evangelical Church in Germany (EKID), the project is known as "Token of Repentance Action."

## Dislike for Draft Found in U.S. Youth

Thirty per cent of 1000 teen-age boys questioned "in depth" during a two-year survey voiced strong opinions against being drafted into the armed forces. The survey was conducted by the Boys Clubs of America in 100 U. S. communities.



*Eugene Erickson, 13, displays model of a starfire satellite which he built for display at Chicago's annual public schools student science fair. Working in his spare time, he built it from sheet metal in eight weeks.*

Some boys said, "I will not be drafted." Among the remaining youth interviewed, half said they wanted to enlist, the other half said a little hopelessly that if they had to go into a service, they would. The boys were 14 to 18 years old.

Commenting on the results of the survey, John P. Scagnelli, assistant director of program services of the Boys Clubs, said he did not know how youth so strongly opposed to serving in the armed forces expected to avoid it. Their negative attitude indicated an "unrealistic" outlook or a "complete lack of understanding of the requirements for military services."

## Score sheet on

### *“Do you think for yourself?”*

1. Yes. 2. Yes. 3. Yes. 4. Yes. 5. Yes. 6. No. 7. No. 8. No. 9. No.  
10. Yes.

**9-10 correct answers:** A thinking individual you are, who seems secure in seeking of truths.

**5-8 correct answers:** Like most of us, you tend to rely on the advice of others and follow group thinking. But as your correct answers indicated, you do have individualistic ideals, so check your wrong answers over and do not become a puppet.

**1-4 correct answers:** Don't fret. Parrots have pretty feathers.

## *Answers to Graduation Puzzle on Page 15*

ACROSS: 1. act; 5. gun; 6. dollars; 7. ask; 8. steady; 9. date; 12. bore; 13. it; 14. grades; 16. gun.  
17. tact.

DOWN: 2. college; 3. fussy; 4. jobs; 5. graduate; 9. do; 10. argue; 11. term; 13. idea; 15. sit.

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World mourns death  
of famed Japanese Christian

## Church leaders pay tribute to Dr. Kagawa



TRIBUTES to the late Dr. Toyohiko Kagawa, famed Japanese Christian leader, were voiced by church leaders everywhere as they mourned his loss to the Christian world. Dr. Kagawa died of a heart attack at his home in Tokyo at the age of 71. His last words whispered to friends at his bedside were a prayer for world peace and progress of Japanese Christianity. Converted to Christianity at the age of 15 by an American missionary, Dr. Kagawa devoted the rest of his life to efforts in behalf of Japan's neediest social classes and toward international friendships. He was imprisoned on a number of occasions for his pioneering labor and persistent peace activities, both before and during World War II. He established hundreds of rural churches, hoping they would serve as community as well as religious centers.

After World War II, he was elevated to the House of Peers and continued lecturing in Japan and abroad, urging abolition of nuclear weapons and restriction of national sovereignties in favor of United Nations action toward achievement of international peace and unity.

Dr. Kagawa once said: "To me death is purification Godward. The life after death I leave entirely to Him. I do not trouble myself much about the question as to whether the soul is mortal or immortal. If only God sees I am content to die."



"prayer"  
by Kagawa

In the clear morning  
I have climbed the hill.  
Smoke from the factories  
Rolls west to east  
Across the huge red sun.  
A train puffs past  
Through tiny, far-off fields.  
Bright buds are everywhere.

God of the hills,  
The smoke,  
The sun,  
The growing grain,  
I cannot word my prayer.

God . . . green things . . .  
Green things . . . God . . .  
Lord of each little leaf

On every tree;  
Lord of the clouds that drift  
Far out to sea,  
I thank Thee  
That Thou hast shown  
Jesus  
To me.

God,  
I pray  
That Thou wilt take  
Evil away.

Amen.